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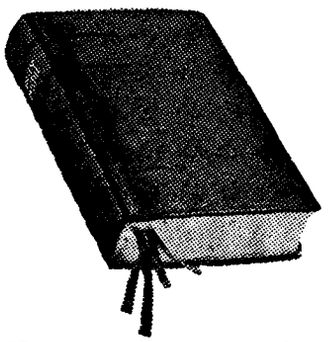

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THIS WEEK

EDITORIALS

461 Geneva and Elsewhere
462 Work Rules Crisis
462 Religious Liberty
463 "Outside Agitators"

ARTICLES, FEATURES

463 The City of Rome Prepares
by Michael Novak
465 Christian Worship and the Historical Dimension
by Joseph L. Cypriano
468 Liturgical Week, 1962
by Frederick H. McManus
471 Odo Casel's Legacy
by John B. Mannion

VERSE

470 Oxymoron
by Leonard Wolf

DEPARTMENTS

473 Correspondence
474 The Screen
by Philip T. Hartung
475 Books

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Geneva and Elsewhere

ALL SORTS of things seem to be happening in what might be called the general nuclear situation. For one thing, the modified U.S. position on nuclear test-ban inspection has been swiftly and contemptuously rejected by Soviet spokesmen at Geneva. Naturally, the belligerence of the Russian reaction has been a serious disappointment to many Americans and to others all over the world who hoped that the inspection deadlock could be broken.

On the other hand, however, it should not have been a complete surprise that the U.S.S.R. took the intransigent position it did. In fact, the New York *Times* reported some weeks ago that members of the Joint Congressional Committee on Atomic Energy gave their approval of the Administration's compromise inspection plan only because they were convinced that the Russians would reject the new proposal anyway. This being the case, it would seem that some of the current handwringing over what happened at Geneva is just a trifle overdone.

Actually, the Russians have long ago and many times made it clear that they will never agree to foreign inspectors in the Soviet Union. Our position has been that we would never agree to a test ban treaty without a certain number of international, on-site inspections, and our new proposal did not yield on that principle. It is true that the tone and manner of the latest U.S. proposal were conciliatory and that the Soviet response was anything but conciliatory. In that sense, the Russian answer was discouraging, but the negotiations have not suffered any new and major setback.

In any case, the dispiriting lack of progress at Geneva can be tempered somewhat by the recent changes in NATO and our own Armed Forces command. General Maxwell D. Taylor had to reassure anxious Senators that he wholeheartedly supported present defense strategy. But at the same time he did not retreat from his criticism of the doctrine of "massive retaliation" and his belief that the Allies must develop conventional strength to reduce reliance on the threat of nuclear retaliation. There is little doubt that as Chairman of the Joint Chiefs of Staff he will influence our strategy away from the ultimate weapons.

GENERAL LAURIS NORSTAD, outgoing Supreme Allied Commander in Europe, was an advocate of a NATO nuclear force with land-based medium-range missiles, a development which the Kennedy Administration now looks upon as likely to intensify the nuclear danger. General Norstad was also known to have little enthusiasm for building up conventional NATO forces, and to have conceived the role of conventional response to non-nuclear attack in Europe as supplying no more than a "pause" before the resort to nuclear arms.

Elaborate assurances have been made that General Norstad's retirement and his replacement by General Lyman L. Lemnitzer do not indicate any radical change in U.S. weapons strategy in Europe. And obviously there will be no sudden reversal of our European defense policy, or any abandonment of our commitments to our NATO allies. But it is foolish to pretend that the change in command, especially in the Chairman of the Joint Chiefs, will not be reflected in future strategy planning.

The "counter-force" nuclear strategy recently outlined by Defense Secretary McNamara represents another change in the terms of the nuclear dilemma. In one sense, the "counter-force" doctrine seems to commit the U.S. to the amassing of more and more nuclear and missile strength, and thus to an acceleration of the arms race. It also tends to make the use of nuclear weapons more "reasonable," and hence more likely, at least in theory. But, while it is dangerous to try to judge what Mr. McNamara meant, instead of merely what he said, it is possible to explain his statements as chiefly intended to meet short-term necessities. In its general implications

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at least, the nuclear strategy presented in the Secretary's famous Ann Arbor speech was firmly against the dispersal of nuclear capability and against the doctrine of massive retaliation.

There are other, and not so encouraging, elements in the total nuclear situation—like the Administration's enlargement and continuance of "necessary" U.S. testing, and the strength in Congress and elsewhere in Washington of what has been called the "test lobby." And no one will maintain that we are now on the way to solving the questions of defense and security which we previously found insoluble. But at least the Administration is grappling with the nuclear problem and doing more than just hoping for the best. That's something.

Work Rules Crisis

IN THEIR struggle to preserve their jobs firemen do have a difficult time demonstrating that they are still needed on freight and yard locomotives. Their role is greatly changed since the days of coal and steam; present work rules go back a quarter century. Firemen in diesel locomotives are not stokers but go along in the engineer's cab to serve as lookouts on the left side of the track, make minor mechanical repairs, if they should be needed in transit, and serve as relief for the engineer. Their role is hardly similar to that of a plane's co-pilot, especially on the slower-moving freight-train and switching operations where their jobs are now in such jeopardy. The situation of around forty thousand of these men is the most graphic and important of the many issues raised by the railroads in their efforts to revise the work rules in their industry.

Only last March a board of fifteen presented comprehensive recommendations after a year's study at the behest of Presidents Eisenhower and Kennedy. The five representing the public unanimously supported the report; railroad management's quintet signed it with reservations, and not willingly; labor's representatives rejected it. The report held among other things that the firemen in question are not needed and that other changes in the work rules, which will reduce employment materially, are required. But it also declared that much of this should come about gradually, with the railroads providing good separation pay and retraining opportunities.

Technological change, and the efficiencies resulting from merging certain railroads operating parallel lines at way below capacity, will therefore produce serious losses of jobs. But the displaced workers have every right to a fresh start. This points to the need for adequate severance pay and security benefits, a large-scale retraining program and—most difficult of all—an American economy that is expanding steadily.

Religious Liberty

OVER THE years, perhaps no question has so exercised American Catholics as the relationship between Church and State. The question has been forced upon Catholics not only by non-Catholics dubious about the compatibility of Catholic principles and a genuinely pluralistic society; it has also been forced upon them by those gradual developments in Catholic theology which, today, place considerable emphasis on the profound importance of the individual's free conscience, his personal integrity and his personal relationship to God. For this latter reason particularly, the question of the relationship between Church and State today is usually seen in the far broader context of the problem of human freedom and religious liberty.

Yet it is perfectly clear that considerable confusion exists within the minds of many Catholics, not even to mention non-Catholics, about the Church's teaching in the area of religious liberty. The reason for the existence of this confusion is not hard to find. For a number of decades Catholic theologians have been sharply divided on these matters, papal statements have usually been ambiguous, and Catholic practice from country to country has been so varied as to make meaningful generalizations exceedingly difficult. In one sense, to be sure, confusion is not necessarily unhealthy. The fact that it is impossible to find a decisive contemporary papal pronouncement on religious liberty has served to stimulate rather than to hinder creative theological thinking. But in another sense, this uncertainty has often placed the Church in what may be an unnecessarily suspect position.

With this background in mind, the recent official reports that the Second Vatican Council is likely to consider the problem of religious liberty are very heartening. The rise of pluralistic nations, the ecumenical movement and the developments in

SUMMER SCHEDULE

In keeping with the usual practice, The Commonweal will again appear on alternate weeks from the middle of July to the middle of September. Forthcoming issues will be dated as follows: September 7 and September 21. From then on The Commonweal will resume its normal weekly printing schedule.

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Catholic theology make the problem a central one in the Church today.

"Outside Agitators"

ONE ISSUE at the heart of many recent integration struggles in the South has been that posed by those whom segregationists term "outside agitators." To hear the segregationists tell it, the only thing which keeps the South from making racial progress is the invasion of agitators intent on stirring up trouble, breaking the law and imposing on various local citizenries their own notions of rights and justice. Typically, the main excuse offered by the city officials of Albany, Georgia, for their refusal to engage in conciliatory talk with local Negroes is that they are being directed by outsiders.

We might be inclined to agree with a complaint of this sort were it not for some obvious considerations which render the whole objection specious. First, the most prevalent way of keeping Southern Negroes in line is by threatening economic harm—the loss of jobs, most notably. The outsider has the distinct advantage of being immune from this kind of threat. Secondly, the Southern Negro is faced with a massive array of laws and unwritten customs, many of them clever, devious and extremely difficult to get overturned in the local courts. The Southern Negro cannot possibly gain his rights unless he receives some sophisticated leadership.

Thirdly, the question of who supplies the Negroes with leadership is beside the point. The value at stake is justice. Until white Southern officials take it upon themselves to right the wrongs suffered by Negroes, the Negroes are entitled to whatever help and assistance they can get. The answer to "outside agitation" is "inside white agitation."

The City of Rome Prepares

ROME IS sweltering hot this summer. Stepping out from the cool interior of St. Peter's, one meets rolling waves of dry heat and a blinding glare from the Piazza. Rome is quiet now too. The great work of preparation for the Council has been concluded. Summaries have been sent out to the bishops of the world, and now, in the summer heat, Rome is settling down to wait for October.

Construction work inside St. Peter's is proceeding *piano piano,* but steadily. Metal scaffolding runs the length of the great central nave on both sides, supporting rows of graduated platforms on which the seats, tables, and priedieus of the nearly three thousand Council Fathers will be placed. The huge central nave will gradually be closed off from pilgrims and visitors, a building within a building. The throne for Pope John will be in front of the Confession. Lower than he, on his right, will be the rows of Cardinals, facing the statue of St. Peter across the aisle, and then the Patriarchs. Archbishops and bishops will take their places facing one another across the wide central aisle. Each section for the bishops holds ten rows one above the other, six seats to a row; each section will have a loudspeaker and a telephone to the desk of the secretary of the Council. Microphones—not individual apparently, but one for every other section—will make it possible for every speaker to reach the whole assembly. A passage under the bleachers, with stairways to each section, makes access to one another relatively easy.

Latin will be the official language of the Council, but the rules so far adopted allow the use of the vernacular to those speakers who request it. Questions of agenda and voting procedure are not yet clear—the former, of course, is and will remain even during the Council the great uncertainty. The proposals of the Preparatory Commissions, in summary form, fill a book of 2,060 pages; their reports fill a projected fifteen volumes. The Central Commission, charged with synthesizing and relating the work of the other eleven commissions and three secretariates, is without doubt the most significant creation of the three-year preparatory stage.

This commission, whose presidency Pope John retained for himself or an appointed delegate (different from occasion to occasion), was composed of one-hundred and three men from many nations. The bishop of Utrecht—one of the outspoken and imposing figures in the preparations—has already urged that this commission remain a permanent body, meeting at intervals in Rome. A consistent run of current stories (Latin secrecy forbids retailing direct facts, but who can stop parable or jest?) report that the meetings of the Central Commission were characterized by several extremely sharp and direct confrontations, and that the airing of viewpoints and pastoral experience from diverse parts of the world was pungently salutary to all concerned. In this suggestion for the permanent reconvening of the Central Commission may be the creative thrust that will, in the long run, support the optimism once felt about the coming Council.

For there seems no doubt that the short-view hopes for the Council, as expressed casually and unofficially around Rome, are not optimistic. As one Irish cleric

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put it: "The Holy Ghost has His back up against the wall." It is difficult to sink one's teeth into any facts supporting the pessimism; the chief basis seems to be a pervasive long-suffering vis-à-vis the Roman Curia. There are countless stories, exciting to the imagination for the very reason that they match external events while secrecy hides the inner maneuvering, whose point is that the Curia has been afraid of the Council, minimizing its importance, trivializing its scope. The question of unity with other Christians, for example, seems more and more remote from the center of concern. The rationalization—so very typical of one type of ecclesiastical mind—is that, "That problem is too complicated, it will take centuries; for now, we must put in operation certain long-term organizational reforms. . . ." Which means that no one need be disturbed.

The Roman Curia is not a monolith, however. Cardinal Bea has worked inexhaustibly in talks, letters, and interviews to keep the theme of union near the heart of this Council, in effect if not in direct discussion. In such personal efforts as his, and in the life that is stirred in their wake, many of Pope John's creative hopes for the Council will be realized even outside of formal sessions. Younger members of the Curia like Archbishop Sigismondi of Propaganda have been in contact with world-wide currents for much of their priestly life. Older members like Cardinals Agagianian, Valeri and Cicognani, either through visits abroad or through working with non-Italians or in "Northern" countries, have a sense for the problems that exercise the non-Latin world. The influence of such men, together, with that of now little-known but articulate and thoughtful bishops from sees around the world, will tell heavily in the Council. The First Vatican Council in 1870 seated only seven hundred bishops; the counterweight now to the Curia is three times that great.

Reports also say that the attitude of the Curia in the Preparatory Commissions was unobstructive and generous, however great the mark of the Curia (through the commission presidents, for example) was bound to be on the results. There seems no bitterness in the air. The bishops of the world have all had a chance to present their own questions for discussion, and they will have a chance again now that the summary report is in their hands. Above all, Pope John himself knows how to keep the good will of the Curia, while peacefully going where he wants to go.

IN THE personality of Pope John lies, in fact, the master key to this Council. As president, a timely word of his, even perhaps subtle approval or disapproval in his manner, and of course the final decisions as to agenda and procedure, will be able to make even of a listless session a constructive one. Significantly, while preparing a free and unstructured Council, the good Pope has reserved the major guiding powers to his own care; it is very truly "Pope John's Council." Who will speak first on various matters? What tone will be set? What impressions will be made on those thoughtful but silent Fathers who come to vote but not to speak? Whatever these intangible crevices through which the Holy Spirit finds ample room to act in the affairs of men, Pope John will be able to work even more directly. His pleas for prayer and penance to ask God's guidance do not seem merely conventional.

The first session of the Council is scheduled to last from October 11 until December 8, with the possibility, even probability, of at least one more session in the new year. Much of the legislation to be affirmed will no doubt be disciplinary, but—it is said—with specifics left in the hands of national synods. No one at this stage knows what exactly will be discussed. Questions bruited about range from the power and role of bishops to trivial things like the number of candles in a Byzantine Mass.

The great overarching question is the modernization of the Church. But the Church at large means by "modernization" something quite different from what many members of the Curia can imagine. Italians love the rhetoric of "evolution," "updating," "modernissimo," but they have not experienced much that we mean by the terms. Few, almost no, laymen were members of the preparatory commissions; some were consulted by the Commission on the Lay Apostolate and the like. The language and concepts used in schemata and topics do not seem of the latest and best in Catholic thought.

It may be invidious after the recent statement of the Holy Office about Teilhard de Chardin (a hopefully mild and reasonable warning, even if the accompanying *Osservatore* article wasn't acute), but Vatican Council II is already giving evidence that we are living in the "noosphere." The pressure of a universal point of view is building up. It is straining the abilities of a preponderantly Italian Curia. The drama of the Council, then, will not be so much what happens from day to day, or what particular decisions emerge; about these, there may well be pessimism among those living at the vanguard of the contemporary world. (I have seen no notice of the discussion of nuclear warfare, for example; but it must surely be there, somewhere.) The profoundest drama of the Council will be, psychologically and let us hope institutionally, the breakthrough to a truly universal Church. If this breakthrough is achieved, even germinally, the enthusiasm of those who once hoped for the greatest Church event in twenty centuries will be quietly justified.

MICHAEL NOVAK

(Mr. Novak, a frequent contributor to these pages, is a member of the faculty at Harvard.)

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Christian Worship and the Historical Dimension

JOSEPH L. CYPRIANO

TODAY WE are witnessing the growing awareness, in the collective consciousness of twentieth-century man, of the sense of becoming, or to be more exact, of the historical dimension of things. This is perhaps the most characteristic trait of our times. It reveals itself in a tendency toward unification arising in the realms of international politics, the sciences, economics, and not least in importance, religion. This sense of the historical is so profoundly embedded in the humanism of today that we scarcely exaggerate in speaking of it as *the* definition of contemporary humanism. In the spirit of the Church Fathers, Christians are faced with the task of discovering the relevance of contemporary humanism for Christianity today.

The sense of history so characteristic of our times is the result of two factors which we must distinguish with care and precision. The first factor is that we are challenged, by the magnitude of scientific advances, with a vast new horizon. No longer is our view of the past the toy-sized, static picture of medieval man, but a dynamic expanding universe with galaxies of stars a thousand million light years away. Scientists such as Lemaitre claim that the duration of our expanding universe is probably of the order of four to ten thousand million years. More startling yet is the fact that the first activities resembling human ones appeared some six hundred thousand years ago. And when we turn to the number of the new sciences concerning man himself, sciences totally unknown to our ancestors, we are faced with a viewpoint, an opening upon man, on a scale more vast than ever before. Is it any wonder then, that man in the twentieth century sees things in a different fashion, a different perspective from men of the last centuries?

The second factor lies in modern man's openness toward the future. It is distinct but not separable from the first. The man of the twentieth century is more keenly aware, not only of the vastness of the past, but of the role he must play in the formation of the future. Awareness of the historical dimension which characterizes our time is deeply joined to the fact that we have, in the phrase of Albert Dondeyne, "a vivid consciousness of our being an *embodied liberty*, a *being-towards-the-world*, or in Marxist terms, a worker being."

For this reason, it is necessary to emphasize that man is an "historical" being. Though an embodied spirit, immersed as it were in matter, the material world is not so much an obstacle as a support and instrument which man needs in order that he may liberate himself. It is in his openness to the objective culture that *this* man becomes *a* man; but likewise, in the development of his original subjective culture, he in turn contributes to and reforms the objective historical culture. The process is one of mutual enrichment, evolutionary and expansive. As Jean Mouroux has said, "man perfects himself in perfecting the universe." This mutual perfection or cultivation of man by the world and the world by man takes place of its nature in the historical dimension of reality. Therefore the historical character of man can in no way be separated from the history of civilization.

THE DYNAMIC relationship between man and the world is at the foundation of the Aristotelian-Thomistic thought—*mens perficitur rebus*. But the key to this relationship, what Josef Pieper calls, "the hidden clef," is creation. In the give and take between man and the world, that which gives the entire "history" meaning is the created intelligibility already present in the universe. From this intelligibility, man draws and contributes. This intelligibility, we insist, is prior to man. Its "presence," its "incarnation," in things gives testimony to Him Who "placed" it there.

To speak of a meaning in history without some permanent and universal element, without a "non-man-given-intelligibility" is unthinkable. The existence of God and the fact of creation alone permit man to discover meaning in things—and thus to discover meaning in history. God's existence also pertains directly to the significance of man. Man derives his fundamental meaning from this: God loves him. Man and history find significance because they are the objects of His

FATHER JOSEPH L. CYPRIANO is a recently ordained priest from the American College, Louvain, Belgium. This is his first appearance in The Commonweal.

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regard. In this is man's dignity, his duty, his great *work:* to cooperate with God, to enter the Divine economy. And it is untrue to say that the presence of the Absolute destroys human liberty. Rather it is man's acceptance or refusal of the Absolute that is the foundation of his liberty. To choose God and to choose with God is to find one's true destiny. Thus, although it has been thought to be so, history is not "a tale told by an idiot . . . signifying nothing."

When writers like Sartre or Merleau-Ponty declare that the existence of God is irreconcilable with the meaning of history, it is not the God of Abraham Whom they are attacking; nor this same God Whom St. John called the *Logos* and proclaimed as Love Himself. What they deny is a fictitious caricature of their own making—"a maker of paper-knives" or an Absolute knower—but not a *Person.* If, however, God is worshipped as Our Father Who is Love, His coexistence with human liberty and the meaning of an evolving history is not an absurdity. And this is so, for the task of the Word is to awaken man to the light of truth which alone bestows upon him true liberty.

WHAT HAPPENS when a Christian fully aware of the historical dimension of things reflects upon this new world view in the light of Him who is the fullness of all things, Jesus Christ? Pierre Teilhard de Chardin has made such a reflection and he calls it *The Divine Milieu.* Giving to us, as has been said, one of the great spiritual testimonies of our times, he writes: "If it is true, as we know from the Creed, that souls enter so intimately into Christ and God . . . then we must also recognize that in the whole process which from the first to last activates and directs the elements of the universe, *everything forms a single whole.* And we begin to see more distinctly the great sun of Christ the King, of Christ *amictus mundo,* of the universal Christ, rising over our interior world.

"Little by little, stage by stage, everything is finally linked to the supreme center *in quo omnia constant.* The streams which flow from this center operate not only within the higher reaches of the world, where human activities take place in a distinctively supernatural and meritorious form. In order to save and establish these divine forces, the power of the Word Incarnate penetrates matter itself; it goes down into the deepest depths of the lower forces . . . We may, perhaps, imagine that the creation was finished long ago. But that would be quite wrong . . . And we serve to complete it, even by the humblest work of our hands. That is, ultimately, the meaning and value of our acts."

Thus it is that the Christian reflecting upon the historical dimension of creation becomes aware of the profound significance of his own activities. As the Christian increases himself and things, as he draws from and contributes to the objective culture, there is increased in him the power to love; and some progress is made in the hold of Christ upon the universe. Our work is then not only the means of attaining our daily bread. It is something more. It is the means through which we complete ourselves and through which is completed in us, to some measure, the restoration of all things in Christ. Finally, it is the means through which we ourselves are united to Our Lord Jesus Christ, and in Him to one another.

The Popes have been urging us for over fifty years to rebuild society and normal living by putting an end to the deep separation and even opposition between "God" and "Things." This opposition which divides the world of thought stands behind the fact that so many modern men find Christianity repugnant. When the non-believer cries, "I am for building up the universe, penetrating it, discovering it," the Christian witness must be proclaimed, *"Plus et ego."*

Recently Pope John XXIII granted a daily plenary indulgence to those Catholics who offer their daily work to God. He emphasized the same theme in his encyclical *Mater et Magistra* when he said that those who unite their temporal work with Christ continue "in a way the labor of Jesus Christ Himself." Nothing then is *profane* for those who know how to see. For the Christian everything partakes of the sacred potential. Everything in the universe is the object of redemption, a worthy object of the Christian's love. This is a love that goes out to all things, in union with, and in imitation of, the redemptive love of Jesus Christ. The Christian's task is to assist Christ in the redemption of all creation. Starting in himself and working outward, he works to build a new world where *Christ will be all in all.*

BRINGING the fruit of his labors into the encounter with the Risen Christ, the Christian seeks this encounter at its highest level—in worship. Ultimately, it is through his worship of God that man discovers himself. Just as there has never been human culture without the presence of cult, so there can be no worthy cult without the building of culture. It is in worship that the historical dimension of things achieves its greatest fulfillment.

Christian worship, the public prayer of the Church with the Person of Christ at its head and center, is permeated with the historical dimension of reality. Christianity is an event, an *historical event,* in the fullest sense of these words. The history of salvation is our own history. Christian initiation gives us entrance into the line of redemptive history, so that we become actively engaged in the work of Christ. We are *cooperatores* in filling up "what is lacking in Christ's Body, the Church." We enter into the economy of salvation,

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the full historical dimension which the Trinity is unfolding *in time*.

This is most true of our participation in the Sacrificial Banquet of Christ, the Eucharist. Through the encounter with the Risen Christ in the Eucharist, the Christian is in contact, is assimilated to, the great saving events of the past; he shares in the present reality of salvation, thus engaged more and more intensely in the current of redemptive history. He is certain that Christ is present with him. "Be assured, I am with you always, to the end of time." (Mt. 28, 20) It is He Who is the source of our power to build up the material universe.

The central activity of those who first responded to the Good News about Jesus Christ was "the breaking of bread and the prayers." (Acts II, 42) From this center and through what this central activity was for them, the joyful Christians went out to spread the Good News and to transform the world. "I have not come to destroy but to fulfill." In every age, the entire effort of the Church, which is Christ "spread abroad and multiplied," mystically one with Him, has been not only to survive the rise and fall of civilizations, but *to leaven* the entire universe, to redeem it in Christ. This effort springs from, and constantly returns to, the breaking of the bread of the prayers.

We are witnessing in our times a rebirth in the awareness of Christians everywhere that the worship of the Church, the liturgy, is "that primary and indispensable source" of the true Christian spirit.

If we as Christians are inclined to suppose that the renewal of the modes of worship, this re-awakening to the dynamism of the liturgy, cannot have serious consequences for real life, this is because we no longer—except in the pages of textbooks—see worship as the most important activity of the people of God from which everything else may be hoped. It is because we are no longer aware that it is in worship that the historical dimension of things advances to its greatest fulfillment.

As Cardinal Montini said in his 1958 Lenten Pastoral, "there are still those who consider the liturgical renewal as an optional matter, or as one of the numerous devotional currents to which a person may adhere or not, as he chooses." He went on to say that sadly enough the mentality still exists, "which thinks that the liturgical movement is a troublesome attempt at reformation, of doubtful orthodoxy, or a petrified, external ritualism which has to do merely with rubrics, or an archeological fad, formalistic and 'arty,' or else a product of the cloister, ill-adapted to the people of our world, or finally, a preconceived opposition to personal piety and popular devotions." Four years have past but they have not seen the disappearance of this unfortunate mentality.

IN THE liturgy is embodied the essential structure of the Christian revelation and the permanent framework of the Christian life. This Christian revelation is not a series of abstract truths, but the Good News about the fact that God *became* man, that He entered the historical dimension, coming with a statement of the significance of history for us. "The Christian life," Monsignor Charles Davis has written, "is not a timeless relationship with God, but the taking part in an unfolding scheme of redemptive history, the full accomplishment of which will coincide with the fullness of our individual salvation."

There remains for us to consider much more specifically the tension which exists between worship and our openness-toward-the-future, more succinctly, between worship and the expectation of the Parousia, the Second Coming. The Incarnation of Christ has preceded, so to speak, by several steps our own divinization by the God-Man. It is true that in the Person of Christ all things have been accomplished definitively. Yet the Church, His Body extended in time, still carries on His redemptive labor. It is being prepared for that return by His Spirit working in and through the Church. This is the reason why the Christian life, this life which extends between the Paschal Mystery and the Second Coming, is so markedly, and we may even say, essentially eschatological. All creation groans under the tension of this longing for its fulfillment.

AS MODERN man becomes more and more aware of himself as a being-towards-the-world, of forming himself by forming and transforming the material universe, he is vitally in need of knowing and directing his energies toward some end. But his need is not just for some end, rather it is for that End, which as End governs and gives significance to the totality, to the historical dimension of things. Man is becoming more deeply aware of his shortcomings and his capacities, of the yet unrealized *force* in himself and in things. And he is attracted to this force. Subject like everyone else to this attraction, the Christian is very often hesitant and fearful.

To learn again to expect; to be aware of the tension

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between our lives and the Coming of Christ; to hope for that coming, really and realistically; this is the task of the Christian—to actively await the Coming of Christ in charity (the redemptive love of Christ). It is by and through worship that this hope is constantly renewed and nourished within us. The renewed sense of history, the historical dimension of things, of the history of salvation which the liturgy so heavily stresses, directs us unswervingly to the final end of that history. In the liturgy, we enter into the history of salvation at a stage that is already that of the last times.

Thus there results this inevitable tension to the future. Stressing again the Resurrection of the Lord, the liturgy draws attention to our own resurrection and to the fact that in rising with Christ at the end of time, we will receive the fullness of our salvation. The sense of worshipping-in-community brings to our attention the truth of our union with one another. This corporate character of the Christian life in turn awakens us to the corporate character in eschatology; the Second Coming, an event in which we will all take part, our Resurrection on the last day, and finally and not to be forgotten, the restoration of the material universe, as Christ comes to make all things new.

Over and over again the liturgy gives expression to this hope in the Coming of Christ. Every celebration of the sacraments is such a sign commemorating not only an event in the past, making present the reality of Christ's actions, but each sacrament has an eschatological import. Each is a sign pointing to the future completion of the redemption. But more than just a sign, the sacraments, in tension to the future, accomplish in us now the work of Christ, giving us in the present a commencement of the future glory.

This is especially true of the Eucharist. At the Sacrificial Banquet, we are called and we gather together both to encounter Christ and to await His final Coming in Glory. As we partake of the Eucharistic meal we participate in the Death and Resurrection of the Lord, and we "proclaim the Death and Resurrection of the Lord until he comes." Nourished by the Body and Blood of the Word made Flesh, assimilated to Him and He to us, we already share in the life of the Risen Lord. But also we prepare ourselves and in ourselves the material world, for the universal Resurrection. We live now between the Resurrection of Christ and our own, when He shall come again. Our worship reveals to us the eschatological dimension of our lives. Our contact with Christ in the liturgy, though not perfect, is the highest function of our work—assisting Christ in bringing the historical dimension of *all things to fulfillment.*

"Then he who sat on the throne said, 'Behold! I am making all things new!' And he said to me, 'Write this down; for these words are trustworthy and true. Indeed, they are already fulfilled. For I am the Alpha and the Omega, the beginning and the end.'"

Liturgical Week, 1962

FREDERICK R. McMANUS

AT THE first Liturgical Week in 1940, a young Chicago priest described an important baptism of converts at the Easter Vigil, then celebrated, of course, on Holy Saturday morning. In April of 1962 the Holy See restored a liturgical catechumenate of prayer and blessing to accompany the catechumenate of instruction, extending still further the official use of English and the other mother tongues in the baptismal rite.

Thus the preoccupations of the liturgical renewal remain constant: the entire sacramental life of the Church, from baptism to the Eucharist, from the Eucharist to the other sacraments and the Church's prayer, all celebrated in the context of feasts and seasons. It is not easy to sum up the diverse goals of the liturgical movement, but it embraces every attempt to render sincere the words and deeds of Christian worship, so that a genuine, understood and spiritually profitable part may be taken by all the members of Christ.

This characterization is broad enough to include both the reform of the liturgy and the less glamorous task of deepening liturgical knowledge and participation.

The steps of the official reform of Catholic worship are easily marked. They range from evening Masses to a greatly improved rite for the baptism of converts, from the new Holy Week services in honor of the Lord's passion and resurrection to the new, simplified and popularized version of the consecration of churches.

Occasionally the complaint is heard, however, that this or that service of the restored Holy Week is too long or too difficult. The complaints may be reason-

FATHER FREDERICK R. MCMANUS is the president of the Liturgical Conference.

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able—this is a time of experiment and transition in things liturgical—but the changed texts and forms are immeasurably preferable to the confused and unintelligible services of the recent past. The dialogue of prayer between priest and people at the celebration of Mass may still be halting and awkward, but it is now canonized by the directives of the Roman Missal: "By its nature the Mass demands that all who are present should take part, each one according to his own proper mode."

ALMOST THREE decades ago, H. A. Reinhold, a good pastor and a man of zealous vision, proposed evening Mass as one solution to the Church's needs. The false prophets considered him next thing to a heretic. Now evening Mass is a commonplace of Christian life, and we may hope that the harsh and mistaken critics have made their apologies. But all of this is only to say that the Holy See, at the instance of bishops and pastors and expert leaders, has set the overdue liturgical reform in vigorous motion. This means, happily, that the laggard and the scoffer find it increasingly difficult to resist the renewal of sacred worship. After the encyclical of 1943 no seminary professor could minimize or belittle the doctrine of the Mystical Body. Today the priest presiding over the Holy Week observances or the prelate blessing a new church has the doctrine of popular participation spelled out concretely: these are not exclusively clerical rites; there is a part, clearly indicated in the text read by the officiant, to be said or sung by all the worshipping lay people.

These developments from high authority may be cause for satisfaction. They are also the clearest vindication of the promoters of the liturgical apostolate. But they do not completely satisfy the always present task of teaching the liturgy and indeed of letting the liturgy teach.

For to teach the meaning of Mass and sacrament and public prayer is the ordinary everyday concern of priest, teacher, and parent. This is the real liturgical movement, a never-ending duty of exposition and communication. If it lacks the novelty of great liturgical changes, it is the immediate point and purpose of the sacramental renewal.

Nor is this task easy. It involves study and reflection. It is intimately connected with the providential growth of the catechetical and biblical renewals. It means, quite simply, fostering by every means or device available a deeper understanding of a more active, vital participation in the liturgy of Christ and his Church.

On this level of instruction and education, perhaps the danger is to underestimate the liturgical texts and forms as they are today. The Roman Missal has a richness that is relatively untapped in its English versions. The Roman Mass as it is today, much as it needs restoration and emendation, still has tremendous possibilities for better, wider participation of priest and congregation.

To unleash some of these possibilities is to "let the liturgy teach." A beginning has been made in the obvious move of adding an English reading of the Scriptures during the Latin reading by the celebrant. But these are only the evidently didactic parts, where the liturgy directly proclaims the divine message. Actually, the whole of the liturgy, although primarily worship, is directed toward the building up of the participants in faith and in devotion.

"Learning by doing" is an overworked expression, and it is no excuse for neglecting, in the present connection, the study of the Mass and sacraments or the private reading of the Bible. And yet the very doing of the liturgy, the very practice and experience of it, can increase popular understanding – provided, of course, it is done with full celebration and with a genuine role for all those who take part.

The so-called silent Mass surely helped to create the erroneous concept of the Eucharist as a sacred drama or pageant with a reverent audience looking on. Now the revived and vital forms of congregational effort should themselves help to eradicate the error until at least one truth is learned: that the public worship of the Church is the high duty of all the baptized members of the Body of Christ.

But it goes more deeply than this. As suggested above, the liturgy of Mass, sacraments and public prayer has a richness of material, psalms and prayer texts of every kind. If these are placed effectively upon the lips of all the people, gradually they will find a deeper echo in the mind and will. They will be reflected in the intent and purpose of the assembled worshippers. They will help to build up greater appreciation of the act of worship which is Christ's in closest union with His people—and this is letting the liturgy teach.

SUCH, IT seems, is the chief task and problem of the liturgical movement in 1962. Spreading the word of liturgical participation, translating the theory into practice, above all laying a doctrinal foundation for the whole development—these are not easy to achieve. In spite of obstacles, the outward forms of response and sacred song are almost routine matters of patient training, but they are futile if not deeply understood by the worshippers.

Perhaps the theme of conscious, inner participation in sacred worship has not taken hold. The liturgy is most certainly worship in spirit and in truth, expressed in outward forms precisely because it is public and social, the office of the community of believers. This requires in turn a searching out of basic doctrines,

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Church, grace, sacramental character and sacramental principle.

The recitation and the singing can be achieved literally overnight, but the continuing process of study and education in things liturgical goes on without end. Abstract, theoretical, theological, it is not an easy task for preacher, teacher or student—and all worshippers are in some sense students of the deepest meanings of their own ways of worship.

This is the hard answer to the questions, what can we do? what can we propose? what is the next step? Above all else, the liturgical movement is an effort to develop understanding of the things we do as Christian worshippers of the Father in heaven, celebrated in all their fullness, with each one taking his appointed part. Developing this understanding involves all the means of communication, instruction and propagation of doctrine.

The liturgical movement is a thoughtful movement, probably too introspective. For years its leaders and promoters have worried about an alleged lunatic fringe. If there has been such, however, it is better described as a necessary exaggeration to stir up the apathetic. And, again if it has existed, it has been the tiniest minority in comparison with the innumerable extremists in the opposite direction. Yet the introspection and the careful consideration of each development are worthwhile. It appears now, for example, that the term "dialogue Mass" is a misnomer. The name—obviously not the practice—is imperfect.

Technically this is so because dialogue between priest and people scarcely expresses the prayerful direction of such common worship to God the Father. It hardly covers the united singing and recitation of priest and people. More important, however, dialogue Mass seems to suggest an exception, a novel species of the Eucharistic Sacrifice, as if something different from low Mass and high Mass had been invented.

It is, after all, a matter of words, but the dialogue is simply the natural, logical and universal expression which belongs in the low or recited Mass, as the corresponding response and song belong in the sung Mass naturally, logically and universally. The thoughtful reflection which marks the promotion of liturgical participation suggests, in this instance, that we should cease distinguishing dialogue Mass from low Mass. By its nature every Mass without exception should have at least the minimum of popular response and acclamation.

As deeper insights are gained and the slow task of liturgical education makes progress, there are only the brightest prospects for the future of the sacramental revival. If there is an area of greatest hope, it is among teachers: the already convinced teaching sisters, the clerical and lay teachers at every level, all who have a renewed understanding of the teaching of sacred doctrine. This hope does not exempt any priest or parent, or any single worshipping Christian, from responsibility, but it does open up a bright future.

THESE WORDS are written on the eve of the twenty-third annual Liturgical Week, itself a token of steady growth and future prospects. They are also written almost on the eve of the General Council, from which all the liturgical efforts at the popular and pastoral level may expect the greatest encouragement.

It would be rash to predict in detail, even on the basis of news releases from the central preparatory commission, whether the Fathers of the Council will take this or that action of liturgical reform. To date, the most concrete prediction is that of the Cardinal Prefect of the Congregation of Rites, himself a member of the central commission, that the fore-Mass may be celebrated in the respective mother tongues by virtue of conciliar action.

In any case, and at the minimum, we may expect the Fathers of the Council, the Bishops of the Holy Catholic Church, to take up the general liturgical restoration proposed by Pope John for their consideration. At the least we may hope for vigorous support for the popular liturgical movement and an acceleration of the liturgical developments and reforms already undertaken by Pope Pius XII and Pope John XXIII. In this way the successors of the apostolic college, meeting in the midst of the Church, filled with the Holy Spirit, will reflect the earnest hopes of the people of God, and will meet their profound needs.

Oxymoron

Come into this house and look around.
How poor and beautiful everything is.
In the narrow fireplace, a pot
Is boiling.

Two or three geraniums are blooming
In the window.
The attic, though you cannot see it,
Is falling to pieces.

On the bed, the dying child lies
And stares with energetic gaze
At the one-eyed cat by the fire.

Under the bed, polite death
Reclines, waiting.

And the father and the mother
Of the child
Are in love.

LEONARD WOLF

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Odo Casel's Legacy

JOHN B. MANNION

NOT MANY years ago—perhaps five or ten—it was still a sign of being liturgically "in" to make casual references to Dom Odo Casel or his mysterium theory. Now, thirty years after the first German edition, *The Mystery of Christian Worship (Newman. $5.75.)* appears in English translation, supplemented by an assortment of other writings of the famed monk of Maria Laach. American readers, at least those who read books about the liturgy, will welcome this opportunity to meet Casel directly, rather than through his commentators.

And yet, a reading of this long-discussed work is not without its disappointments, and a certain sadness. Casel was a monk to the core, and a romantic. His approach to the liturgy was largely monastic, rather than pastoral, and colored by the lyricism and imagery of the mystic. Unquestionably, he was a giant whose contribution to the liturgical revival was enormous. The controversy surrounding his work sprang as much from the limitations of more conventional theologians, who had difficulty in understanding him accurately, as from Casel's own struggle to communicate concepts unfamiliar to his readers. But Dom Casel is no longer the last word among liturgists.

This is not to say that his work is without value in 1962. Thirty years ago and more, he was further ahead than we in this country are now. But it must be said that his contribution has been refined, refashioned by others who have come along since. Perhaps they are not gifted with the same spark of genius, but there is available to them a greater storehouse of liturgical, biblical, theological, and historical resources than Casel ever had. The best of liturgical writers today are more sophisticated in their work, more precise.

Despite this, the state of liturgical awareness among us is rather pathetic. Sacramental theology, as it would seem to be taught in most American seminaries, is barely aware that anything has been said on the subject since, say, 1925. Granted that there may be notable exceptions, such an impression is effortlessly gained by listening to sermons, retreat conferences, and the like, or by observing the practice and attitudes of American Catholics. We are still preoccupied with *efficacy—ex opere operato, fruits* and *graces* gained, and *merits* applied. The sacraments, including the Mass, are things to be done: words to be recited and actions to be performed. All that really matters is that they be done as required; they will produce their effects, deliver grace, and satisfy God. Dialogue Mass? Sure! The bishop said the Pope said to do it, so we obey the law. A new formalism before the old has even been recognized for what it is!

The remarks above may seem to be crude and a cruel exaggeration. Not so. Again, granting exceptions, and granting that sacramental theology is not taught in terms quite so cold and blunt, our practice speaks louder than our words. Attend a baptism, an Easter vigil, a Confirmation, confessions on Saturday night, a noon Mass in the city or an evening Mass (if there is one) in the suburbs, and see if you find there any sense of "a chosen race, a royal priesthood" in meaningful, redemptive association with its Savior. Do you find there any sensitivity to the transforming presence of Christ among his people? In truth, we deal with holy things in an unholy manner. And the people seek their piety and devotion in secondary sources.

Casel reminds us of the accusation Christ hurled at the scribes and Pharisees: "Why do you offend against God's command for the sake of your traditions?" and adds, "In this false *paradosis* which Christ condemns we can see the danger for all religious institutions: that men will put their own requirements on a level with God's, and in the end these will seem to them more important than the commands God Himself has given."

THERE IS today no excuse for liturgical ignorance: too many books and periodicals are at our disposal. There is no excuse for indifference or reluctance: truth and the mind of the Church are all too clear. There is no refuge in demanding "prudence" or "patience" of the liturgical movement. The time has come when it is more appropriate to consider the needs of the faithful and the aspirations of those who are in harmony with the Church rather than those who are not. Is there any other Church law from which obedience is withheld because of the supposed disapproval of some of the people?

This brings us to the heart of the matter. It is to be expected that large numbers of the people will not immediately embrace the idea of participation in the Mass, singing, the restored Holy Week ordo, and other changes. They simply do not understand the reasons behind the changes, and they are sufficiently intelli-

JOHN B. MANNION is the executive secretary of the Liturgical Conference.

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gent to resent what seems to be an arbitrary imposition of somebody's bright idea.

Liturgy is far more than the laws governing it. External participation in the Mass is not the goal of the liturgical movement. It is one goal among many, a necessary and important part of the picture, but not the whole. Rather, what is sought by the liturgical revival is the immersion of Christians in the central realities of faith as they are encountered and lived in the liturgy. The substance of our faith needs to be filtered, eliminating the imbalances and developments deposited by passing phases of history. The fact, the plan, and the message of redemption must confront the world with compelling reality. Christianity must come to be experienced as it really is: the saving work of God, calling man to accept salvation from the powers of evil and to rise in freedom to everlasting life in Christ Jesus.

The issue here is not the form and niceties of ceremonial worship, but the reality of God's design for man. He communicates Himself and His plan through the Church, through men. And men stand always under the judgment of God, that what they preach must be that Gospel which was revealed to them, and not a gospel of their own devising. The abiding Spirit is a divine guarantee of orthodoxy, yes, but we risk abusing the Spirit when we invoke his authority for our temporal judgments and rational speculation. For long periods of time, the Spirit may tolerate our abuses and self-assurance, but then He permits eruptions and crises to call us back to the purity of our mission.

THE CRISIS of today may not be so dramatic as the Protestant Reformation, but its implications are even more far-reaching. Our society, our culture, our social and political institutions do not seek their deepest meaning and ultimate purpose in God's revelation about His creation. Modern man has turned elsewhere for his truth, for religion doesn't seem to be saying anything of interest. Men seek their redemption from the evils of this world in the more recognizable, tangible messiahs of political and economic systems. The world has not abandoned Christianity; rather Christianity has abandoned the world, leaving men to struggle with the problems and forces of the day, while it has talked about another day where life was simpler and men more docile.

We do not like to hear such things. Old ways are more comfortable, easier to manage. Many of us still think that if the world would only listen to us, its problems would be solved. But when men do pause from their labors, they hear us solving the problems of a day long past. And they go back to work without us. Once in a while, a Casel speaks, or a Pope John calls a Council, and we are forced to examine ourselves. To our horror, we sometimes find that our fidelity to the Gospel has been equalled or surpassed by our fidelity to particular applications of it, formulated in particular circumstances which no longer exist. Then it is time—as it is now—to reconsider the shape and soundness of those basic premises upon which we attempt to build the structure of this life.

Casel's concern for our understanding of the sacraments was not esoteric, an isolated matter of specialized interest. He probed to the heart of the matter. The whole of life is involved in our relationship with God. This is no pious platitude. Work, play, family life, all the elements of man's earthly life are bound up with man himself, part and parcel of Christ's mission to assume all things into Himself and return them to the Father. Christian interest in the world is not merely utilitarian: to make the world a place in which it is easier to devote one's life to the next world. The true Christian vision sees creation and the whole of human existence as basically good; it is now distorted by the powers of darkness, but the Christian's vocation is to engage with Christ in His struggle with Satan, His continuing effort to bring about the final victory in us and the establishment of His universal reign over the new heavens and the new earth.

God entered into this world, into the history of men, to communicate His life to them and draw them into a new and eternal life with Him. Through the power of the Spirit, Christ remains present in history, accom-

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plishing His work through men and the affairs of men. His principal and ordinary means of strengthening His unity with men is to invite them to His table, and there, in the context of a sacred, fraternal meal, He renews His covenant by offering them His sacrificed Body to eat, joining them with the sacrifice itself and pledging them its future fulfillment. When men present themselves at this table, signifying their acceptance of this new alliance, they present the totality of who and what they are; they offer their persons, their lives, as their part in this work of worship. Thus Christ, complete in His members, presents Himself before the Father: one with man, the perfect Gift, in an act of faith, of hope, and of love.

Such is the sort of vision that Casel calls us to return to, the vision ever preserved for us in the Scriptures and the most ancient tradition of the Church. More than being merely another way of explaining Christianity, the biblical-liturgical-missionary perspective is the only authentic way. Yet Casel's message is not peculiar to liturgists. We hear the same summons to a more vital Christianity from theologians, catechetical authorities, Biblical scholars, and other leaders.

All speak from the same premise: the Church must be experienced as a dynamic, meaningful reality—something that is simply not the case for most Christians today. For many, the faith is a collection of irrelevant, abstract "truths," a rather narrow and well-defined moral code, and a set of religious practices to be observed. Accepting it as such is an easy matter, for on these terms, Christianity really doesn't intrude too far into one's life. It serves as "spiritual life insurance" and a pious pacifier in times of personal crisis. This prevalent attitude is usually not recognized for what it is by those who have it. They do not suspect that religion should be or could be anything else. Change will be difficult and painful. But change there must be.

CORRESPONDENCE

"Biblical Drum Beaters?"

Garrison, N.Y.

TO THE EDITORS: These observations are relative to the letter appearing in your June 8th issue over the signature of Fr. Roland E. Murphy, O. Carm.

St. Thomas says that certain sciences may be said to "rule" others because they control their end. Thus, medicine is said to control the end of pharmacy and the science of navigation measures the art of ship-building. (C.G. I,1) Relative to sacred theology, he says that this science uses the lesser disciplines as handmaids which aid in making its teaching clearer. (S.T. I,1,5, ad 2) Now, as sacred theology is the highest science in this world, it has a right to place a value on the conclusions

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of especially those disciplines which contribute to its elucidation. Biblical scholarship seeks to throw more light on a substantial portion of divine revelation through the use of tools based on the work of lesser disciplines, such as philology, literary criticism, history, archeology, geography, etc., etc. In this regard, it would be illicit to hold as a legitimate conclusion of a lesser science something which actually is at variance with the teaching of the ruling science. Either the teaching is not clearly grasped or the conclusion is an error. Literary criticism, for example, assists in the clearer understanding of the sources, insofar as the matter is expressed in human language, but its interpretation of the actual meaning of the content is measured by the higher norm, which is sacred theology. It may not pursue its activities independently of this higher norm; the disciplines are not parallel but subordinate one to the other.

Relative to the alleged tensions between biblical scholars and theologians, it would, perhaps, be truer to say that they exist between *certain* conclusions of *some* biblical scholars and *certain* theologians who see it as their duty to comment on those conclusions, which they have every right to do. Indeed, the recent admonition of the Holy Office on the historical character of sacred scripture serves to indicate that some concern has been elicited in that quarter by some of these same conclusions or tendencies; otherwise it would not have been issued. In the case in point, the aforesaid comments were made by a competent theologian whose contributions in the field of sacred theology have earned for him the highest recognition, as can be seen from the fact that he was made an honorary professor of the Lateran Universtiy in Rome and a voting membership in the theological commission preparing for the Second Vatican Council. Instead of designating his outlook as "unsympathetic" and "suspicious," it might have been more fair to say that he was prompted by a love of truth. After all, that is what really counts. Is it not?

(Rev.) EDWARD F. HANAHOE, S.A.

THE SCREEN

Woe Is Me and Woe Is You

AN IMPRESSIVE array of new foreign films is on our screens—too many, in fact, to give them the lengthy discussion here they deserve. Among the best of the imports is an extraordinary Japanese movie that has music and realistic noises but no dialogue at all on its sound track. Because we are so accustomed to talk in movies, this no-dialogue device is somewhat artificial. But "The Island" (Zenith International) uses pictures so successfully that dialogue is not really necessary.

These themes provide some pretty grim stuff as a family of four slave away at their farm on the rocky island; their man-versus-nature struggle is made doubly difficult by their having to row to the mainland for water and then having to climb the steep slopes to the top of their own island where the plants and dry earth soak up the hard-earned water. Using stunning black-and-white photography of the beautifully-bleak locale and his toiling cast, director-writer Kaneto Shindo repeats the shots of the struggling farmers again and again—until we too become involved in the action and our backs begin to ache. But "The Island" isn't all work. We accompany the family on a visit to the city; we share their joys and their sorrows; and we pass with them through the seasons. Led by Kaneto Shindo's cinema that mixes poetry and realism, we come to understand and care for the family and their island.

ALSO employing realism and poetry are two New Wave films from France. Director-writer Agnes Varda, known for her modern techniques in documentaries and shorts, now turns up with her first feature film, "Cleo From 5 To 7" (Zenith International), which describes the thoughts and experiences of a woman during the two hours before she learns whether or not she has cancer. Although this lead role is thoughtfully played by Corinne Marchand, the woman, a young singer, is so superficial and self-centered that it is rather difficult for the viewer to be stirred much one way or the other as Cleo meets her friends, restlessly drifts from place to place, and finally gets her greatest lift from a stranger (Antoine Bourseiller) who is amusing and interesting as he entertains her. More absorbing than Cleo and the ticklish subject matter are director Varda's techniques during the tour of Paris.

ALONG with an e. e. cummings kind of poetry and a Zola brand of realism, New Waver Francois Truffaut, who displayed his sensitivity in "The 400 Blows," mixes melodrama, violence, sex, comedy, tragedy *and* satire in his second picture, "Shoot the Piano Player" (Astor). The conglomeration doesn't quite come off, but Truffaut is not a director to be dismissed casually. "Piano Player," like his "Jules and Jim" (his third film, already shown here) is often a shocker; but it is extremely well directed. Charles Aznavour is excellent as the sweet-sad, abused pianist whose wife (Nicole Berger) commits suicide, whose girl friend (Marie Du Bois) is killed by gangsters, and who works as a piano player in a low dive. This is not funny, although Truffaut, who also wrote the script, alternates the tragedy with melodramatic thrills and zany comedy. Truffaut may see life as shocking and tragic and as a joke that kids other movies, but he expects almost too much from his audiences. However, they never find his films dull.

PHILIP T. HARTUNG

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Works of Science as Works of Art

The Tangled Bank: Darwin, Marx, Frazer and Freud as Imaginative Writers. By Stanley Edgar Hyman. Atheneum. $10.00.

by Bernard Murchland

IN THE 17th century Malebranche wrote: "One of the greatest and most remarkable proofs of the power that imaginations have on each other is the power of certain authors to persuade without any reason."

The "reason" that eluded Malebranche may possibly be that the imaginative design and force of language is far more convincing than any rational ordering of it. Such is the argument pursued by Mr. Hyman in *The Tangled Bank*. In his own words: "It is the thesis of this book that the power and influence of their [i.e., Darwin, Marx, Frazer and Freud] ideas is due in some substantial part to their ability as imaginative writers . . . I believe their books to be art, but I believe art itself to have an ethical as well as an aesthetic dimension, in that it is the work of the moral imagination, imposing order and form on disorderly and anarchic experience."

Mr. Hyman does not further define the "substantial part" that is to be credited to imaginative expression. Occasionally, one gets the impression that it is quite great. It seems necessary to point out that, since we are dealing with gigantic thinkers, the objective and revolutionary content of their thought is far more than sufficient to insure their influence as well as their fame. Not all great thinkers have been imaginative writers; nor has their influence been dependent upon such art. Furthermore, it is debatable to what extent a book like *The Origin of Species* is a work of art and even more debatable what Mr. Hyman means when he says he believes it is.

Nevertheless, the project he has set himself is a fascinating one. By means of liberal quotations from the works of each author, Hyman endeavors to seek out the organizing metaphors and the key images of their thought. One is impressed first of all with his painstaking control of his materials. At this level his work is a kind of anthology and, from the point of view of ideas alone, the book is rewarding, even though it is intended as a work of literary criticism rather than a discussion of ideas. At a deeper level, one is impressed with the imaginative pattern that does emerge. The nineteenth century thinkers, it would seem, share the grand vision of the Biblical and Greek legends.

It may be going too far to submit, as Mr. Hyman does, that *The Origin of Species* "caught the imagination of its time as a dramatic poem." After all, the book appeared in a rather prosaic age. Nevertheless, it is replete with forceful images. The controlling metaphor is "the struggle for existence which by itself carries us far into the mythic past where the

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war of nature (not too dissimilar from the struggle of the gods) set a dominant tone. There are subsidiary images of "the great Chain of Being," "rebirth and redemption," the "primal horde" and so forth. Mr. Hyman's own title comes from a passage in the *Origin* about which he comments: "With the image of the tangled bank, so reminiscent of Shakespearean lyric, Darwin embraces all the rich complexity of life." And he concludes that the appeal of the *Origin* is "not only for imagination, wonder, marvel, rather than ratiocination, but ultimately for belief and faith."

The organizing metaphor in Marx is the stripping away of veils; for Frazer it is the king who slays the slayer and must himself be slain. But it is Freud, as might be expected, who lends himself most readily to an imaginative exploration and he, fittingly enough, gets a lion's share of the book. Geological and mining images pervade his writings. The personality is a "geological stratification, with the earlier layers beneath the later." Freud, as the geologist, must "dig down" with the instruments of analysis and bring the treasures of the unconscious to light. Freud also compared his work to a walk, "the cavernous defile through which I lead my readers."

Mr. Hyman has succeeded very well in demonstrating that his subjects were imaginative writers. They were certainly imaginative men. But his conclusions are not necessarily justified by his premises and, I think, call for more professional discussion. He writes: "Ultimately, the language of ideas is metaphor, and essentially metaphor. The arguments are not *clothed* in metaphor, they *are* metaphor." This is all very well for the English teacher; it is a neat manner of bringing the complex world within his purview and control. But is it true that "perhaps *all* science is ultimately metaphor . . . what we call comprehension and verification are only analogical processes"?

These observations open the way, I believe, to useful discussion. We are all aware of C. P. Snow's dichotomy between the two cultures and some deeper insight into the function of language might help towards

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a solution. I am inclined to think that there is a good deal of truth in what Mr. Hyman says—at least in the general sense in which language and science may be said to be symbolic efforts to order reality. But while cold rationalism won't do, it does nevertheless seem that more room must be given to the rigorous laws of logic and science than Hyman's reliance on metaphor is likely to do. After all, the thinkers he discusses were scientists and not poets—and there are philosophers among us today who think that our language is already sufficiently cluttered up with imprecise images that confuse rather than clarify reality.

Story of a Saint

Saint Francis. By Nikos Kazantzakis. Simon and Schuster. $5.95.

by Thomas Curley

WHEN YOU intend to find fault with a writer of Kazantzakis' stature, you had better be clear as to the motives and methods of your fault-finding. What did Kazantzakis want to do, and how and why did he fail?

In his prologue Kazantzakis writes that if he has omitted many of Francis' sayings and deeds, altered some and added others, he has done so not out of impudence, ignorance or irreverence, but in order to match the "Saint's life with his myth, bringing that life as fully into accord with its essence as possible." Art has the duty ". . . to subject everything to the essence. It feeds upon the story, then assimilates it slowly, cunningly, and turns it into a legend."

Kazantzakis tells us that as he wrote he was overwhelmed by love, reverence and admiration for Francis of Assisi, hero and "great martyr." For Kazantzakis, Francis was the model of the dutiful man who succeeded in "fulfilling our highest obligation, something higher even than morality or truth or beauty: the obligation to transubstantiate the matter which God entrusted to us, and turn it into spirit." I need only point to the parallel: just as St. Francis, in his life, turned matter into spirit, so, too, Kazantzakis strives to turn matter, the story of Francis' life, into legend (spirit).

The fictional narrator is Brother Leo, writing of Francis when Leo himself is an old man, awaiting death and remembering his years with the saint. Leo had been going through the world from monastery to monastery, village to village, wilderness to wilderness in search of God. Then, when he was on the verge of despair, "one night God took me by the hand; He took you by the hand also, Father Francis, and brought us together."

Brother Leo tells us what Francis did and said and suffered—the suffering is stressed. The writing, so far as one can judge from the translation, is direct and vigorous. And yet the legend never takes shape. The transubstantiation never takes place. The very thing Kazantzakis aimed at eluded him. One obvious, but not entirely adequate, explanation of this failure lies in Kazantzakis' way of approaching Francis: through Brother Leo who, though he loves Francis, never enters into an *articulate* sympathy with him. Thus Kazantzakis is prevented from imagining Francis'

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interior life directly the way Peguy, for example, directly imagined the interior life of St. Joan.

Francis loved nature intimately, and was a determined ascetic; he distrusted the mind and trusted the heart. We know all this from Brother Leo, but what we do not get from him are the contours of Francis' convictions, the coherence of his sanctity. Now it is easy to understand why Kazantzakis would impose such a limitation on himself: the inner life of Saint Francis is probably beyond imagining. And yet, having imposed the limitation and kept his purpose, Kazantzakis should have seen that he must then so shape the events he does imagine as to make the meaning, the legend, a natural product of the story itself. It is just this that he fails to do.

For example, towards the end of his life, Francis longs to hear music. He tells Brother Leo to bring him two pieces of wood. Leo brings them. Placing one piece on his shoulder and sliding the other over it with rapid bowlike motions, he makes heavenly music. He is beside himself with joy. Brother Leo writes: "At first I heard nothing but the two sticks rubbing and grating against each other. But gradually my ear became attuned, my soul awoke, and I began to hear an infinitely sweet melody coming from the two dry branches. In Francis' hands the mute wood had become a viol. 'Do you hear, Brother Leo? Do you hear? Cast aside your mind and leave your heart free to listen. When a person believes in God there is no such thing as a mute piece of wood, or pain unaccompanied by exultation, or ordinary everyday life without miracles!' "

It is easy to agree with the saint; it is equally easy to disagree. The point is that Kazantzakis has not so shaped his book that we hear the sweet melody coming from the dry branches. Belief in God is not a substitute for art. How Kazantzakis could have achieved his purpose, I have no idea. I think it well nigh impossible. But if, by some rare good fortune, it could be done, it would have to be through art, an art bold and violent enough to appropriate the Saint for the sake of the legend.

Kazantzakis tells us in his prologue that while he wrote his *Saint Francis*, teardrops often smeared his manuscript and that a hand hovered before him in the air, a hand "with an eternally renewed wound." It may be that such reverence as this made art impossible.

Interpreting Thomas

Guide to Thomas Aquinas. By Josef Pieper. Pantheon. $3.95.

by William Bryar

PROFESSOR PIEPER'S high-level popularization reveals an extraordinary command of original sources and excellent secondary materials for the study of Aquinas. Moreover, his insights encircle Thomistic thought in a fascinating variety of ways, providing a guard against several well-known overly simple readings.

Within a framework of contemporary interests in language, science, history, politics, philosophy and religion, Pieper nicely incorporates points drawn from the various kinds of writings of Aquinas. The secondary authors, Chenu, Gilson, Van Steenberghen and others, provide him with a succession of interpretative devices, largely historical, among which one might specify the biographical, pedagogical, and linguistic. Chenu and Gilson, in particular, offer two key lines for direct intellectual interpretation.

The first line of intellectual interpretation maintains that somehow Aquinas escaped what is considered the narrowness of the Augustinian and Averroistic traditions, indeed that of all "system" and "terminology" builders up to the present time. Pieper attributes this cardinal achievement to Aquinas' insistence on seeing the "total reality" of things and on hearing sympathetically quite divergent intellectual schools. Rather than showing how Aquinas finds a way to keep company with his predecessors and contemporaries, or elaborating upon what is seen in the case of "total reality," or on how it may be seen, Pieper proceeds negatively by showing Aquinas as not succumbing to a succession of intellectual sectarianisms and overly

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single-minded concentrations on partial aspects of reality.

The second line, which Pieper might view as a positive support of the first, emphasizes the originality and significance of Aquinas' teaching on "existence." But just how this second emphasis allows for the vision of "total reality" and how it avoids involvement in "terminology" and "system" may not be clear to the reader.

In objecting to the many imperfect images of Aquinas, as in those manuals which have a Cartesian design, Pieper has done his broader public much-needed service. Yet it is true that the zeal for contemporaneity may carry with it equal difficulties to those enmeshed with each, or the sum, of the various historical perspectives. The thought of Aquinas is Parisian, Dominican, thirteenth century, all these things. It is also something which can serve a deeper penetration of many interests of contemporary intellectual men, enlivening our sense of present experience.

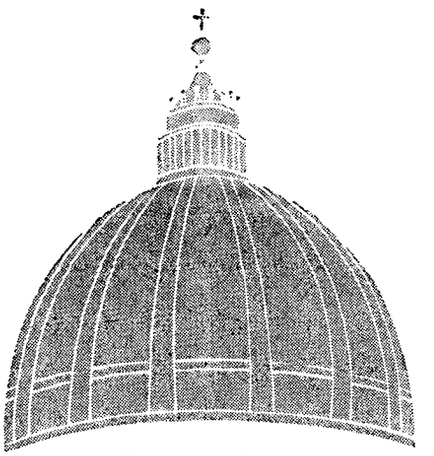
But, more importantly, it is a philosophy and a theology whose essential being, indeed whose existence, can be seen only imperfectly through historial perspectives proper to either the thirteenth or the twentieth century. As products of the mind, or indeed as "languages," philosophy and theology call also for interpretative approaches which are distinctly a-temporal. And if some of the sixteenth and seventeeth century commentators have at times been grievously mistaken in their efforts to find system and terminology, can we not yet hope for more flexible modes of understanding which will allow us to hear them sympathetically as well as the opposing schools of interpretation which have now appeared?

REVIEWERS

Father Bernard G. Murchland, C.S.C., is a member of the faculty of Notre Dame College in Welland, Ontario.

Thomas F. Curley, a regular contributor, is a New York novelist and critic.

William Bryar is a member of the philosophy department at Hunter College, New York.



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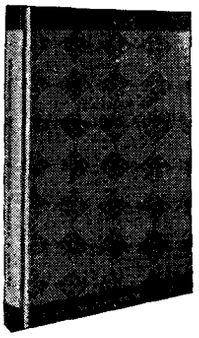

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